

SPIRITUAL

TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO., 90.

The Principles of Nature.

INTUITION, CLAIRVOYANCE, PSYCHOMETRY.

BY DR. J. R. BUCHANAN.

Words are often as important as things in the minds of those who investigate and discuss debatable propositions. Many a discussion, apparently involving principles of the utmost importance, is in reality a mere struggle of the parties to refute imaginary errors, or a mutual struggle to be correctly understood, impeded by the vagueness of language and the inaccuracy of definitions.

A similar source of confusion is found in the critical distrustfulness of those who are aiming to accomplish different purposes or express different thoughts—each being apprehensive that those who have expressed other truths without express reference to their own favorite truth are unconscious of its existence, and therefore in error. Writers are often criticised for not saying distinctly something which they would have said if they had deemed it necessary, or if time and space had permitted. These remarks are especially applicable in the sphere of those truths which are newest, profoundest, and most revolutionary. Hence the importance of clear and accurate definitions, which save a vast amount of labor arising from confusion of language and the consequent confusion of thought.

There is a constant tendency to originate and multiply those errors of expression which end in confusion. Words are continually enlarging or modifying their meaning. Beginning with a definite meaning, their application is extended and their meaning made more comprehensive, as the word *mesmerism* has been often applied to phenomena of which Mesmer had no knowledge. Beginning with a distinct application they become changed into epithets which have an indefinite application. The word *villain*, originally signifying a feudal serf, became in time a mere epithet of contumely, and finally has assumed a signification positively felonious.

The words *magnetism*, *mesmerism*, *clairvoyance*, etc., are subject to the usual fate of language from the vagueness of popular speech. There is also a tendency in many minds to seek analogies and insist upon their importance, to the disregard of differences which actually exist. Thus, electricity is one of the imponderable agents, and of course presents many points of resemblance to all other imponderable agents (the number of which is far beyond the present boundaries of scientific knowledge). Hence many are disposed to rejoice in the discovery of such analogies, and to pronounce every imponderable agency a specimen of *electricity*, as the ancients confounded all gases with atmospheric air. It is easy to point out analogies between all gases, or between all liquids, as well as between all imponderable fluids, but such a course retards instead of advancing science. If one should protest that all botanical specimens which might be shown him were mere plants, and therefore were all essentially the same thing, not deserving distinct names, he would be crushing instead of developing the science of botany. Analogies are most obvious. A purlind man can discover that a multitude of individuals passing before him are all alike—men; but it is only one of accurate observation who can recognize at once the peculiarities of each, and give a description by which they may be distinguished.

For reasons like the foregoing I feel a lively interest in preserving the accuracy and distinctness of language in guarding against the confusion or commingling of distinct words and distinct ideas—processes which are continually going on in the popular mind, and which every friend of science and philosophy should resist by diffusing more accurate conceptions.

The word *PSYCHOMETRY*, which, I believe, was first coined and introduced by myself in 1842, has a very definite significance, which is determined by its etymology. As every classical scholar knows, it signifies literally *mind-measuring*. In the old craniological process, introduced by Gall and Spurzheim, the mental faculties were determined by a process of calculation and inference from his cranial developments—much as one would estimate the muscular power of a giant by measuring the clothes in his wardrobe. This process of *craniometry*, or skull-measuring, certainly leads to a very respectable approximation to the truth, but one which is far less accurate than what science demands. Hence, when I discovered the possibility of measuring the mental faculties by sympathetic impression—by placing the finger in contact with the organ to be explored, or by obtaining a general impression of the brain, I felt at once the necessity of a new word to express the fact that mind could measure mind when brought in contact, as the thermometer measures the heat of an adjacent body. Distance is measured by bodies of perceptible length; weight is estimated by counterbalancing weight or forces, and mind is measurable only by mind.

The process of mind-measuring I have practiced equally by direct contact with cranium and by contact with bodies upon which the cerebral or mental emanations have made an impression—especially by contact with letters and other autographs. The publications which I have made in reference

to *autographic psychometry* have tended to fix the public mind upon that process as the sole and entire meaning of the word, which in reality belongs to the cranial as well as to the autographic process.

In many instances, I have no doubt, practical phrenologists really exercise their psychometric faculty in describing character, entirely independent of craniological data, and give credit to craniological doctrines for the result, when in reality the credit is due to their own unsuspected psychometric capacity. Indeed, I have heard confessions of as much.

The superiority of *psychometry* to the old *craniometry* is very apparent—its results are more positive, as weighing a box is a much more certain method of determining the amount of its contents than measuring its surface. Boxes may be empty of solid contents, and so may heads as regards their spiritual energies.

Having discovered and established the superiority of this process of investigation over all cranial methods (both in the development of the principles of phrenology and in their practical application), the source of the psychometric power was determined by its own application. This faculty which measures mind is one of the intuitive group, located just above the root of the nose, lying on the internal aspect of the inferior portion of the front lobe, in the region of what was called by Spurzheim, individuality.

In this region, commencing at the *crista galli*, and extending up the internal aspect of the front lobe, we find those organs which manifest the most wonderful and purely spiritual powers of the mind. These powers consist of *Clairvoyance*, or mental vision; *Psychometry*, or perception of mind; *Consciousness*, or the perception of our own mental condition; and *Prevoyance*, or intuitive perception of the future. These organs (unknown to the Gallian system of Phrenology) constitute a spiritual group, the full development of which is rare in the present stage of human society, but which are beginning to be more cultivated, and will no doubt in time be fully developed throughout the human race, giving to all a practical wisdom and a holy spiritual communion which will lead humanity to the highest condition of social harmony and happiness.

The organ of clairvoyance, manifesting the lowest form of the intuitive power, enabling us to see without the employment of the eyes, occupies the lowest portion of the intuitive region, located at the juncture of the frontal and nasal bones. The organ of the psychoscopic or psychometric sense, which perceives not physical objects, but mental conditions, is located a little higher, about upon a level with the upper part of the brow. This is the distinction between clairvoyance and psychometry—they belong to different organs and they are different powers, independent in their development and action, as the organs of form and color which the painter exercises in conjunction without ever confounding them. The word *painting* includes *drawing*, *shading*, and *coloring*—as the word *intuition* includes *clairvoyance*, *psychometry*, *consciousness*, and *prevoyance*. To object to these necessary distinctions in language would be to object to all precision of thought or expression, and merge positive science in vague quantities, bringing mental philosophy back to the vague and worthless condition from which it was to a great extent redeemed by Gall and Spurzheim.

It is true that in the exercise of clairvoyance the other intuitive powers are commonly brought into activity, as well as the faculties of reason, memory, calculation, invention, etc., but the fact of their synchronous exercise does not render those faculties identical with the faculty of clairvoyance, because they are exercised during clairvoyant operations. The clairvoyant may or may not possess a good psychometric faculty, and may or may not be a *prevoyant*. On the other hand, a psychometer of good capacities may be incapable of making any display of clairvoyance. Indeed, a good psychometric capacity is far more common than a good clairvoyant power among those whom I have examined.

The discovery of these organs, and the mode of applying them to practical utility, which I made in 1841-42, was so entirely novel, that even now there are very few who know their localities or the mode of bringing them into use which I have been teaching for twelve years past.

It is true that these powers have been exercised by the human race, in all probability, from a period of time long anterior to all historical records—they have been in existence as the continent of America was in existence before the voyage of Columbus; but it was not known, understood, or believed as a scientific fact that every human being possesses organs for the manifestation of such powers; that they have definite cerebral localities like other phrenological faculties, and that by the concentration of excitement in certain portions of the brain, these powers may be developed and displayed even when they are not naturally active to the same extent.

Gall discovered organs for faculties and propensities which were universally recognized as elements of human nature; but in discovering the intuitive organs, I found organs for faculties the very existence of which was generally denied (although their spontaneous manifestations were well-known to pneumatologists), and the special manifestations which I elicited from

these organs in craniological and autographic psychometry, entirely independent of mesmeric processes and abnormal conditions, were new as well as useful discoveries.

Mr. Courtney ingeniously and lucidly traces the analogies between the clairvoyant and psychometric faculties; but *analogy* is not *identity*. As many analogies might be traced in the action of any two adjacent organs of the brain; but to dwell upon analogies and overlook distinctions is one of the greatest errors in philosophy. Gall himself fell into this error, being unwilling to recognize any difference between the faculties of benevolence and conscientiousness, conceiving the latter to be only a higher manifestation of the former. All subsequent phrenologists agree that Gall was wrong in this opinion, and recognize the distinction made by Spurzheim.

I have no disposition to disregard or overlook the fact that these powers have been spontaneously exercised and have been highly developed in the mesmeric state; on the contrary, I refer to such facts as proof of their existence. But as the source of such powers was unknown until my cerebral discoveries, and their most important application to the revelation of scientific truths and the determination of individual character by a very simple process was also unknown, I do not esteem the discovery one of trivial importance. The facts which I have demonstrated not only place all anthropology on a new and secure basis (psychometric demonstration), but show that in every community there are a considerable number of persons who have the capacity, with a little instruction, of becoming teachers of anthropology and guides in the development of character, independent of any abnormal state or mesmeric operations.

The specific novelty in the manifestation of these newly discovered organs, is the process of taking persons of intelligence in their normal condition and teaching them how to explore and determine by their psychometric faculties the entire mental condition of any one to whom they have access, learning, at the same time, the physiological or pathological operation of their constitutions through the brain. This exploration, which requires for its perfect performance some knowledge of cerebral organs (which were previously unknown), was never attempted, nor even believed possible, until it was first accomplished by myself in 1841-42. Nothing of the kind was previously known, excepting that wonderful powers of discovery and diagnosis were exercised in a mysterious manner in the abnormal state of somnolence, or by mysteriously gifted seers.

Another equally striking novelty in the application of the same powers, was the demonstration that persons possessing certain active organic developments were capable, in their normal state, of recognizing cerebral action when transmitted to them several inches through any suitable conductor; and were also capable of detecting cerebral action when the new aura from the brain had been transmitted to and fixed upon any suitable substance, as a painting, a letter, or any other object which had undergone the influence of mind. This form of Psychometry (chiefly autographic) has within a few years become more familiar to the public by means of the number of persons who have discovered themselves to possess the faculty. To avoid extending this essay to an extreme length, I shall not allude to other applications of the same faculties which I have been accustomed to make.

As to the novelty of such discoveries, it may be remarked that no discovery can be an absolute and total revelation of matters beyond human ken; and if we thus distort the meaning of the familiar word discovery, there is no such thing as discovery at all. Fulton made no discovery at all—he merely did what Fitch and Rumsey had done before; Watt made no discovery—he merely revived the discovery of Solomon de Caus; Solomon de Caus himself made no discovery, for the power of steam had often been observed in its spontaneous manifestations, though no one had attempted to apply it in the same manner; Gall made no discovery, for all the powers, or faculties, and propensities which he pointed out in man were familiarly known many centuries before he was born, and by some of the most judicious these faculties were referred to the brain, although they did not give the precise localities which Gall pointed out. Neither was his discovery of different organs of any value, for the greater part of them were only different manifestations of the same power, like clairvoyance and psychometry. He merely originated a few unnecessary and unphilosophical distinctions, instead of following the path of the metaphysician, who easily proved analogous faculties to be one and the same thing in different aspects. Mesmer was still less a discoverer than Gall, for he merely called attention to phenomena as old as creation, and introduced some processes for displaying these phenomena more readily.

Nevertheless this hypercritical view of the nature of discoveries is not in accordance either with true philosophy, with the genius of language, or with the sentiments and grateful emotions of mankind who delight to honor their benefactors after the lapse of time has rendered the amount of the benefaction unquestionable. Harvey is honored as the teacher of the simple fact of the circulation of the blood, notwithstanding

learned pedants pretend to trace the discovery among the ancients, and Gall is and will be honored with increasing gratitude through future ages for his grand discoveries and demonstrations in mental science.

To return to the distinction of clairvoyance and psychometry. This is not a question for philosophic speculation, but a question of fact dependent upon the structure of the brain. As the discoverer of these organs I show their distinctness, which is as great as that of any other adjacent organs in the brain. Their proximity accounts for their analogy and their frequent association in manifestations. The identity of which Mr. Courtney speaks is the identity of the entire organ of intuition, of which clairvoyance and psychometry are two distinct portions; and the error into which he has fallen is the almost universal error of speculative philosophers anterior to Gall—generalizing and identifying faculties which were analogous but distinct—an error from which positive science alone can free us.

The alchemists, like the metaphysicians, confounded the distinct objects presented us by nature, and sought to produce one from another. Chemistry and phrenology have given us more valuable and truthful knowledge by pointing out the existence of distinct simple bodies and distinct mental powers heretofore concealed from clear perception by analogies and imaginary identity.

In studying our faculties by the interior method of consciousness, we recognize the fundamental identity of the spiritual power which operates in each, and forget the organic and external difference; if we should study our bodily movements in the same manner, by consciousness, rather than by the anatomy of the muscular system, we should come to a similar conclusion as to their identity, recognizing the same volitional energy and muscular effort in each without perceiving the different muscles brought into play which anatomy alone reveals.

As spiritual science and material anatomy were riveted together by the Creator in the eternal bands of causation and correspondence, the study of either apart from the other is a disregard of his obvious teaching. The anatomist who does not understand the science of mind in connection with matter, gropes in blindness, appreciating nothing but what he can touch, and the Spiritualist who knows nothing of the material brain and body of man, builds a "castle in the air," which, having no foundation on *terra firma*, is of no more sublimity than the rainbow that spans the sky, or the golden clouds that beautify our sunset.

EXPERIENCE OF AN ORTHODOX DIVINE.

SPRINGFIELD, OHIO, Oct 24, 1853.

MR. W. D. M.:

My Dear Friend—In accordance with my promise, I proceed to present to you, in as concise a form as possible, my observations in "spiritual manifestations."

The chief object of my present visit to Ohio, outside of the desire to visit my numerous connections and friends, and some secular business that required my attention, was to secure the privilege of personal observation of these strange phenomena. Much to my disappointment, I was informed, upon my arrival, that the excitement with respect to them had died out, and that it would be difficult, if not impossible, to prosecute my designs. So frequently was this fact stated to me, that I had well-nigh given over the search, when, most unexpectedly, I introduced the subject in the house of a worthy friend, who informed me that himself and his brother were mediums. They had not been exercised for eighteen months; had just come in from the corn harvest to pay their respects to me; and, though anxious to gratify me, evidently wished I had sought some other gratification. By persuasion, however, they consented, and we sat down seriously to the "table." We had not been seated long until we had the "raps," the tipping of the "stand," and decided charges in their nervous systems. We received, also, responses by the aid of the alphabet, and the name of an aged and deceased preacher companion of mine was spelled out. The manifesting power answering to this name gave answers to audible and mental questions, somewhat remarkable in their character, but by no means satisfactory as to the degree of intelligence in the replies. There was enough, however, to excite all my powers of inquiry, and to command my most serious attention. I had not thought of the deceased father in Israel; but having loved and honored him in the flesh, had no objection to communing with him in spirit. The afternoon, however, was wearing away, and my friends were expecting me at the house of a relation. I persuaded my friend, the best medium, to accompany me there. We opened the examination again at night, with like results. Spirits that had departed in the room we occupied were said to be present; and among many strange things revealed to us was that I myself would receive unmistakable manifestations shortly, and manifestations of some degree of palpability during the ensuing twenty-four hours. Those who witnessed the proceeding concluded that all we had seen and heard were involuntary effects produced by the medium. We retired to rest, dismissing the subject. Late in the night I

awoke from a most delightful dream, when I recognized distinctly "raps" upon my right shoulder and breast. Of course I was all attention. Satisfying myself that I was entirely awake, I directed mentally several questions to the rapping power, and received not very remarkable answers.

The subject was more or less dismissed from my mind, and engagements in this place and in Cincinnati called me away.

On Saturday morning last, a friend in Cincinnati having procured me tickets to this place by way of Dayton—not the direct route—I was much disappointed in learning that a bridge on the way had been burned down on the night previous, and I would be compelled to reach here by another route, late in the night. At once the thought occurred to me that I might spend the day in my desired investigation. But having but few acquaintances in the city, I failed to find the acknowledged mediums, and most of the day was passed in reading. I arrived in Springfield at ten o'clock at night, and found my family were all gone—save the servants of the house where I am now writing—to Madison County, not to return for three days. As Sunday passed away, mostly in the company of a brother-in-law, a gentleman called and assured me we could have a meeting with a medium at night. The meeting was arranged for my room; and after tea at another house I returned, and found quite a company gathered, and three mediums present. I mention these particulars, because there was much in this meeting that, to say the least of it, revealed remarkable coincidences. With the exception of one individual—a Methodist clergyman, formerly from Tennessee—I was a total stranger to all present. They neither knew me, nor knew of me. Some of them had come in, they scarcely knew why; and one of the mediums was a total stranger to us all, who came, as he said, under the impression that he must come to this place to-night. The coincidences of desire and of unexpected meeting were so remarkable, that but for my knowledge of all that had been done toward the meeting, I would have feared collusion. On this point, however, I was fully satisfied.

The meeting was opened by prayer, at the suggestion of my clerical friend. All the company were professedly religious—one of the mediums a Methodist preacher, and a majority members of that church.

We were soon seated around a table, and joined in a good old song of Zion, as they said, to produce passivity and harmony of mind. Our clerical medium stated to us what we had previously heard, that he was a man of embarrassing timidity in the presence of strangers, and had been so all his life. That he enjoyed spiritual communications best alone, and that in company, even when he felt the influence most powerfully, he hesitated to act. We encouraged him, and did all in our power to make him feel at ease. Soon his arm was singularly agitated, and, taking a pencil, he wrote as follows: "You (the Spirits addressing him) should do your duty at all times, and under all circumstances. What if you are in the presence of strangers! You are also in the presence of heavenly messengers, who are ever ready to help and assist you. We know the state of your mind. Be passive. We will think; you must write. Say to all who see and look on, God is present by his messengers, and we wish to show that writing may be done intelligibly even by one who is not willing to do his duty. You can not be made to write now. You are too much excited.—R. F. MILLER."

This gentleman continued nervously agitated, occasionally wrote, but would not allow us to see his communications. He folded them carefully and put them in his pocket, and could not be prevailed upon to exhibit them. He is an amiable, timid man, of the most respectable character, universally beloved; and, though thought to be demented on this subject by some, he is Auditor of the county, and a man of ordinary information. The name to the above communication is that of his son, deceased, with whom, he says, he enjoys daily communion. He gave us his experience in the spiritual phenomena, which was strange enough, but quite a happy one.

Our stranger medium, whom we call Mr. S., was all the time nervously agitated. He evidently passed into the state called clairvoyant, when, in a very collected and pleasant manner, he gave us the following, which I took down from his lips:

The Spirits will speak. Mortals are too anxious. We can communicate, but our communications take the cast and coloring of the instrument's mind. The instrument can not always connect the words as we impress them; and a very slight alteration made by the bias of their mind causes error instead of truth. We must therefore be cautious. The "truth is mighty and will prevail." Were we possessed of perfectly passive instruments, we could overpower all minds in the body.

At this moment another medium commenced speaking, who had responded to all said by Mr. S. We will call him Mr. L. He seemed to take up the last remark of Mr. S., and proceeded as follows, in the German language, which was translated for the benefit of all present:

Love in the heart, and a strong desire for wisdom, connected with a going out of the mind toward God, the All-good, unites all present in a chain of sympathy, by which Spirits in the body come in contact with Spirit-minds. If supreme love to God were in you all, and reverence for his will over you, a perfect chain of sympathy would be established with

you and all Spirits throughout the universe, whether in the body or out of the body. Then why will you not submit to his will in the flesh, that you progress may be increased when you leave the body? Why waste so much of your precious time and privilege? Why not progress toward the Great Center of the wisdom and the love Principle?

We do not know every thing; nor can we do every thing. We do all that can be done with the mediums we influence. Spirits out of the body are often not much further advanced than those in the body. Many Spirits are also unwilling to reach forward. But wherever they do desire to advance toward the great perfection, there are ever those who will assist them. Be cautious. Believe not every Spirit that purports to come from the Spirit-world. Believe no Spirit that bears not the impress of God's character. Spirits out of the body, as well as in it, say, "We are good enough." But, you will ask, why do not Spirits out of the body make progress? Because they halt between two opinions. Hence the good Master said, "Why stand you idle at all times?" And you would not come to me, that you might have life. [Mr. L., in the natural state, can not speak German at all.]

Here Mr. L. stopped, and Mr. S. began:

Progression onward and upward! What is progression on earth, if it extend not to the Spirit-world? Advanced Spirits look upon mortals with sympathy and pity. They see the vital spark of immortality enter the body, to run its course upon the earth. The infant is taught by the mother, and the mind is bent—for what? For wisdom? Alas! too frequently the reverse. From the training of the mother the child passes to the tutor; is watched vigilantly, urged on strenuously, and taught to accumulate—what? Earthly treasures. He is urged on to premature manhood; ushered into business, often with constitution destroyed by study, and body worn out by vices. The paths of manhood are then strewn by thorns and brambles, and he is ushered through the world to a premature grave—and where is he? Where is the germ of eternal life given of God? It is uncultivated, undeveloped, has made no progress—and where is it? By the laws of nature it is attracted to the lower spheres, there to remain till generation after generation has been born into the earth, until some good Spirit shall be able to recall its existence, not much removed from that of the brute.

A second birth! How often the misconception of this word! Think ye not that the death of the body is the birth of the Spirit? Many in the body, when they are permitted to taste the fountain of the waters of life, imagine they have received the second birth. Deceive not thyself, mortal. Every time you taste these heavenly waters you are advanced in the power of love. God is love. Heaven is love. Heaven is here. Harmony and love make heaven—bathed and discord, hell. Beware, therefore, of a premature birth into the Spirit-world, and wait not to depart to commence thy development and improvement.

Here Mr. L. sang us a most beautiful German song, music and poetry purporting to be composed by a German ancestor, deceased more than a hundred years, for the occasion. The ideas were certainly good—the music very good. What made it remarkable was, that all his acquaintances declared that he knew not, in his natural state, one word of German. I will give you a translation of the song as soon as I have time.

After singing, the Spirit again spoke:

This medium's mind is difficult to impress. He resists our power, owing to his fear of the criticism of superior minds present. The thoughts he tries to express are the views and experiences of many Spirits. We wish to say through him, that whenever you seek spiritual communion you should direct the mind of all prejudice, and fill it with a desire for progress in wisdom. If you come with idle curiosity, your good friends in the Spirit-world leave you to inferior Spirits, who will also have sympathy with you, and perhaps gratify you, but deceive you. It can not be otherwise. Like loves like. With a good object good Spirits everywhere have sympathy.

Think not that your good friends, at death, go far off. Give up the false idea. Look not to the grave. There is neither father, mother, brother, sister, nor friend there. They are around you; and could they express their happiness and their interest in you, you would never look again for them in the dark grave. Your sorrow and grief would pass away.

Bear up under your lot. In every trial you have Spirit-friends who sympathize with you. Many honest men will not receive this truth, because of its simplicity. They will ask for greater manifestations. When they receive these, they will still ask for greater. But remember the weakness of our instruments, and keep good objects before you. Live right, and your eyes will be opened to heavenly visions.

Here Mr. S. said he desired to speak to me. He said:

You are often under spiritual influence. We direct you in many things. In your daily walk and private devotions we are near you. We whisper things to you contrary to your former convictions, and we see the growth of your mind. We have led you from the beaten path, you think at times, too far. Look not back, we pray you. Fear not. Press onward and upward.

Thus they continued alternately, speaking in German and English, singing, and gesticulating, till the evening had grown quite late, when what purposed to be the German Spirit sang a parting hymn through the medium, bidding each of us good-night, and assuring us we would meet again.

The whole proceeding was to me strange and remarkable. I was left without doubt as to the clairvoyant power of both; but as to the spiritual origin, you will allow me still to suspend the expression of my opinion for a short time.

With assurances of the highest respect, believe me, dear sir, very truly, etc.,

F. B. J.

BIRTH OF THE SAVIOUR.

What an eloquent lesson to the human heart is taught in the picture of the "Birth of our blessed Saviour!" What holy and tender emotions are awakened in the contemplation of the humble scene! The pomp of life—the emerald robe—the velvet couch—the softest down which pillows the royal infant's head, are but emblems of man's pride and false ambition. To the royal infant, born to rule the petty destinies of a kingdom, to be flattered and caressed by sycophants and slaves, how beautiful the contrast! Jesus, sent of the Almighty—the Saviour, Redeemer, Brother of the world—at whose name the loftiest intellect doth bow with willing homage—the poor, unlettered, world-forsaken cling with deepest love, relying on his truth-inspired word for all that cheers the sad abode of poverty, or sheds a mellowing light o'er the dark sea of human sin.

Yet in what simple language has the inspired pen of man announced an event pregnant with such mighty interest to all mankind:

"And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."—St. Luke, ii. 7.

The Son of God—the immaculate and incarnate Jesus—the worshiped of the angels—mankind's REDEEMER—the MORNING STAR—not clad as kings are clad, in royal vestments redolent with perfume, but robed in swaddling clothes, the coarse and homely dress of poverty; no couch of softest down to pillow his tender limbs; the straw, the manger, the stall, the large-eyed ox, the noble steed his bedfellows; no slaves to hush his faintest cry; no nurse to pamper, or to sickness, his slightest want; a mother's gentle breast his snowy pillow; the simple shepherds his attendants; the scene around him speaks of humbleness and poverty, yet raised, exalted, glorified by the presence of the living God.

Such was Christ's birth. Ye fashionable Christians, who kneel on the softest down in your gorgeous temples, thumb your velvet prayer-books, and listen complacently while your honeyed-tongued pastor delicately hints your duties to your fellow-worms, read the lesson.

W. FENNO.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, JANUARY 21, 1854.

TO CORRESPONDENTS.

Persons who send communications intended for the press should, if they desire to preserve them, invariably retain a copy, so as to preclude the necessity for our returning them in case they are not published. Among the mass of rejected papers they are extremely liable to be lost, and we can not be responsible for the safe keeping of communications which, in our judgment, are of no value.

DREAM-WARNINGS.

Milton, in his great Epic, confesses his belief in the direct communion of divine, spiritual agencies with our race, even in the hours of sleep. He makes Eve, waking from slumber in Paradise, say to Adam, who has just returned from conference with an angel:

"Whence thou return'st, and whither went'st, I know;

For God is also in sleep, and dreams advise,

Which he hath sent propitious, some great good

Presaging."

Whatever other incidents there may be (and the experience of mankind is full of them) to practically justify Milton's faith, we find two very remarkable ones recorded in Chambers' "Information for the People," in an article on the "History of the Jews in England." Among the eminent Jews who made England a place of refuge (after her persecutions of that race abated) was one Garcias, a Portuguese, of great wealth, and celebrated for his integrity and intelligence. The profession of the Jewish religion being at that time, 1747, an offense punishable by death, or banishment and confiscation of property in Portugal, Garcias had managed to bring up a lovely family in accordance with the strict requirements of the Jewish faith, yet so secretly, as to escape suspicion until in his old age. At this time, suspicion attached to him, and he was arrested and thrown into prison, where torture was resorted to, in order to extort a confession of his Judaism. He made no confession, however, but was for several years kept in prison, while the place of his imprisonment was unknown to his family and friends. Prior to his arrest, his daughter had been betrothed to a young man named Podrigues, whose family were also persecuted, he, himself, fleeing from the country. The dream-warnings already alluded to, were given to his mother, and the simple account of what as narrated in the volume before us, is perhaps the best we can give, and the warnings will, we think, strike our readers as allied to a higher source than chance or coincidence. We quote:

"In the seventh or eighth year of his (Garcias') imprisonment, the great earthquake of 1755, which almost destroyed the whole of Lisbon, took place. The confusion and ruin extending to the prisons of the Inquisition, caused the guards and officials hurriedly to disperse, and left the gates open to the several prisoners. Many fled, but in so doing sealed their own doom; for they were mostly all retaken, and their flight pronounced sufficient evidence of their guilt to condemn their persons and confiscate their whole property. Garcias knew or suspected this, and quietly abode in his prison, attempting no escape, and apparently regardless of the dangers round him. After this, all attempts to compel a confession of himself appear to have ceased, and he was restored to his family. So little had his danger and various trials affected him, that he would have continued calmly to pursue his business in Lisbon as before, if his eldest daughter (who had been betrothed prior to her father's arrest) had not besought him on her knees, and with tears, to fly from such a city of horror. The unknown destiny of her father had of course prevented all thought of the fulfillment of her marriage engagement; and not long after Garcias' summons, the parents of her betrothed were in the Inquisition likewise, and Podrigues, the young man himself, compelled to fly. So much secrecy and caution were necessary effectually to conceal all trace of such fugitives, that no communication could pass between the betrothed. She had not even an idea of the country which had given him refuge, nor of his means of subsistence. His mother, not herself an actual prisoner, was an inmate of the Holy Office, as a voluntary attendant on her husband, and twice herself exposed to imminent danger, both times foreshadowed by an extraordinary dream. Once she fancied herself in the arena of a bull-fight, exposed to all the horror of an attack from one of those savage animals, without any means of defense. The bull came roaring and foaming toward her; death seemed inevitable, and in its most fearful shape, when suddenly the infuriated animal stopped in its mad career and laid itself quietly as a pet dog at her feet. She awoke with a strong feeling of thankfulness, as if some real danger had been averted, and the impression of this strange and peculiarly vivid dream remained till its foreshadowing seemed fulfilled. She was summoned to the "question" by the evidence to condemn her husband; the instruments of torture were produced, and actually about to be applied, when the surgeon interfered with the assertion that she was not in a state of health to bear them, and she was remanded, and not recalled. In her second dream, she was alone on the summit of a high tower, which suddenly seemed to give way beneath her, leaving nothing but space between the battlements where she stood and the ground several hundred yards below, causing the fearful dread of immediate precipitation and death, yet still as if the doom were averted by her being upheld by some invisible power and aid, and a safe descent permitted, the means of which the vagary of her dream seemed utterly to prevent her ascertaining. Not long afterward, the great earthquake already mentioned took place. She was in one of the upper chambers of the Inquisition at the time of the first shock, and rushing out on the landing with her infant in her arms, found, to her horror and consternation, that the staircase had disappeared, and nothing but space lay between her and the second story, her only means of escape into the open air. While gazing with horror on her terrible position, the recollection of her dream returned to her, and she felt strengthened by faith that she and her child would both be preserved, though how she could not indeed imagine. A few minutes passed, and then came a second shock, restoring the staircase to its place, and in little more than a minute the awe-struck but grateful woman was in safety. Incredible as this story seems, we have neither added nor diminished one item of the real truth."

"KOSUTH A SPIRITUALIST."

We are indebted to an intelligent correspondent for the subjoined account of an incident which is further illustrative of the Spiritualism of the great Magyar hero and prophet:

Your remarks, Mr. Editor, under this head, a week or two since, recalled to my mind an incident of that wonderful man that I have not seen in print, but which goes to strengthen your opinion. During his stay in Boston, he had one evening held an immense and delighted auditory spell-bound for some two hours while he read to them the speech he had prepared for the occasion; but they were unwilling even then to allow him to retire, and he was as unwilling to go while a word could be said to listening ears in behalf of his "poor Hungary." He accordingly proceeded to speak *extempore*, in such language as he could command; but in attempting to give utterance to an idiomatic phrase, he was unable to recall the English word he wished to use, and the extraordinary gestures he employed to convey his meaning excited the risibles of a portion of the hearers to an uncontrollable degree. The orator paused, and joined in the merriment—pleasantly apologizing for his defect, in words something like these: "Excuse me, friends—I am a foreigner, and have had but little opportunity to learn your language. Indeed, I often wonder where I

learned so much English as I do speak. It sometimes seems to me as if some Spirit were speaking through me and using language which I could not use."

Although I was not a believer in the spiritual theory at that time, and had seen little of the phenomena, the remark, coming from such a man under such circumstances, made a deep impression on my mind; and in connection with my later observations, has quite convinced me that Kosuth is not only a Spiritualist, but a medium of the highest class. Will not this throw some light on the extraordinary familiarity he everywhere displayed with local histories, reminiscences, etc., and the wonderful adaptation of all his speeches to his auditors, and the exhaustless resources which seemed ever at his command?

A. E. N.

SPIRITUALISM IN WASHINGTON.

An intelligent gentleman, who has recently removed to Washington, to assume the duties of an official station, to which—most unexpectedly to himself—he has been appointed by the government, has promised to keep us informed of the general condition, progress, and aspects of our cause at the Capital. We publish below his first letter, which we are sure will be read with interest.

DEAR SIR:

The following striking proof of spiritual presence and communication was given to several ladies and gentlemen assembled at the residence of Mr. C. Laurie, in this city, on the evening of Dec. 17th, 1853. The medium was Mr. Abraham P. Pierce, of Philadelphia. He was a total stranger in this city, having for the first time arrived here a few days previously by direction of the Spirit-guardians in whose keeping he has placed himself.

After having successively spoken and acted under the influence of M. Arago and a Comanche Indian chief, the medium was controlled by a new influence, which first manifested itself by a representation of *gold-digging*, which was for a time carried on with great apparent success, until the miner, becoming elated at the discovery of some "big lumps," took to drinking and dissipation. The scene of his drunken death was acted out by the medium with most startling effect; and soon after the close, the following words were spoken to the company, but in so low, faltering, and stammering a tone as not to be readily understood:

Thus I entered the Spirit-land. The change was so sudden that it was long before I knew where I was, and then only from the fact that I was in a new place. I was led astray—did wrong—and now must inhabit the dark spheres until I acquire the light to fit me for a higher life, which I ought to have gained on earth.

One of the company, seeing that the influence was about to be taken off the medium, and the stranger-spirit about to depart, desired, before he should leave, that he would give his name. The following statements were then made by the Spirit, each one in answer to a question from some one of the company:

My name was Henry Pierson. I died in California. I was a native of Bangor, Maine. I was doing well at the mines, but got into bad company and was led away—gambled, drank, and died in a fit of *delirium tremens* on the twenty-fifth of December, 1851, at midnight, after a drunken fit, and apoplexy all day. [Here there was a pause, when some one made a remark on the startling and painful scene of drunkenness which the medium had just been made to enact. The medium, who was still entranced, was made to reply, "Is it not horrible?" and then he was taken with a fit of weeping.]

No one present had ever heard of such a person as Henry Pierson. But Mr. Laurie's hand was suddenly controlled to write "John Wm. Stettinius." He at once recollected a young man of this name who lived in this city; and the next day it was resolved to call at the house where he and his mother resided, in order to ascertain if her son had ever known such a man as Pierson. Mr. S. was at the time absent, but his mother said that "he had often spoken of a *Henry Pierson*, from Maine, who had passed much of his time at his saloon, where he died *two years ago, on Christmas night, near midnight, in a fit of delirium tremens*." It appeared further that Pierson had acquired a considerable sum in gold by his labors at the mines, but that he had lost it all in gambling, and that for some time previous to his death he had been very dissipated; that upon the Christmas day in question he had been drinking hard, and had brought on an attack of *delirium tremens*, which caused his death.

Here, then, is a convincing test. Mr. Pierce, the medium, being a stranger in the city, did not know, and had never heard of, Mrs. Stettinius or her son; he had, in fact, only formed the acquaintance of two families in Washington at the time the above message was received. It was not a result of "clairvoyance," or of "mental reflection," for no one present had ever heard of Pierson, and consequently no one could have been *thinking* of him. Besides this, how came Mr. Laurie's hand to write a name which he had entirely forgotten, and of whose connection with this event he could have had no knowledge? The inquiries next day proved the revelation to have been a *true one* in all particulars. *What produced it?* Answer, Mr. Editor of the *Express*! Respond, O Mattison!

There have been some remarkable developments here connected with the spiritual philosophy, during the past four weeks. The above solitary case I have selected out of some fourteen equally as good which have transpired here. Several members of Congress have sat in the circles, and some of them are believers in the spiritual origin of the phenomena. Mr. Pierce has been made to speak under different influences, purporting to be the Spirits of John Whitfield, Patrick Henry, Andrew Jackson, and Henry Clay. These speeches were most strong and eloquent; and whether they were spoken by those Spirits or not, they were certainly superior to any effort which the medium, unaided, could make. This is the universal verdict. Mr. P. has spoken in a public hall here, and also in Baltimore, where a large society has been formed to investigate the "new phenomena." A good deal of interest has been awakened in the subject here in Washington. It was said in one of the speeches purporting to be by Clay:

My voice has often been heard in the Capitol, and it shall yet ring there again; for the words of truth shall there be spoken through those who are impressed by Spirit-influence! Although dead in the body, I live in the Spirit; and efforts are about being made by which Spirits who have left the form can impress members to speak such words in the council halls of the nation, that all who hear them shall know and acknowledge their high source.

I should like to give you some of the more remarkable demonstrations which have been witnessed in Washington during the past four weeks; but they are of a character so strange and unusual (to say the least) that few or none would believe my statements; and it would be difficult so to write them out as to convey an intelligible idea of the reality to the general reader.

Some persons filling high positions in society and governmental affairs are believers in the super-mundane solution of

the manifestations; and the number of such is daily increasing here.

The following message was unexpectedly written out in French, through the hand of a young girl here, while seated at her desk in school. She knows nothing of the French or any other language but her own, and could not read what had been written:

A false balance is an abomination to the Lord; but a just weight is his pleasure.

The above was correctly written in French. I made the inquiry at a circle that evening if the Spirit in communication knew who had written that message, and was *instantly* answered, "Yes—LA PLACE."

Yours, truly,

B.

We will thank our correspondent to send us the remaining thirteen facts.

SEPARATION FROM THE CHURCH.

It will be perceived that Mr. and Mrs. Newton, of Boston, have left the Church. They were charged with "a deviation from the articles," which will not be likely either to jeopardize their salvation or to diminish the public confidence in their love of truth and duty. That the books may be fairly "posted up," let them be credited with a faithful account of the facts of their experience, and an honest adherence to their own convictions, and it will at once appear that there is a large balance to their credit. It might be proper to charge the aforesaid "articles" with a deviation from Mr. and Mrs. Newton; we, incline to the opinion that our friend will bring them—the articles—to a searching trial:

Boston, January 4, 1854.

MESSES. PARTRIDGE AND BRITTAN:

Perhaps it may interest you to be informed that the relations of myself and wife to the "visible Church" have at length been brought to an end. After a delay of eight months, the zeal of our brethren, "for the honor of religion and the purity of the Church," prompted them to cite us to appear and answer to charges of deviation from the "Articles of Faith" held by them. The occasion was of course gladly hailed by us as an opportunity to lay before them some of the "reasons of the (better) hope" that now rejoices our souls. Having done this, and abundantly shown them that their course in relation to us accorded neither with the precepts of Christ, the dictates of brotherly love, nor the impulses of common manliness—so that our connection with them had ceased to be of any profit on either side—we declared our right voluntarily to withdraw from, as we had voluntarily entered into, relationship with them. Accordingly we renounced all further allegiance to, or recognition of, their authority in any degree. So that the occasion was, in fact, a trial and excommunication of the Church, rather than of ourselves. It is presumed, however, that in accordance with "Congregational usage," they will deem it their duty to bring down the executioner's axe, although our necks will not be there to receive the stroke!

Poor, blind brothers and sisters! our only feelings toward them are those of pity, love, and hope. May the Father forgive them, for they know not what they do!

An interesting incident of the occasion was the coming to us, a few hours before the final hearing, of the former pastor of the church, who has been for some four months in the Spirit-world, with a message which he wished us to deliver to "the dear people of his earthly charge." It was (as dictated through Mrs. N.) most beautiful, appropriate, and impressive, and was communicated to the Church, according to his request. As might have been expected, "some mocked," but it is believed that others will be incited to "hear more of this matter." (Acts xvii. 32.)

Our answer to the charges, etc., is in course of preparation for the press, and will soon be issued. We hope it may give courage to many of the thousands in the churches who are now deterred from an avowal of their faith in Spiritualism by fear of the terrors of ecclesiastical censure. We have met the lion and found him utterly harmless.

Yours, in truth and freedom,

A. E. NEWTON.

VISIONS OF OLD.

Charles the Bold, emperor of the Franks, claimed to have had a vision (in the 12th century) of the places of punishment of the wicked, and of the happiness of the just. This vision was revealed to him by the Spirits of the departed bishops of his father's realm, and he declared it to the world. It created a great sensation in Europe. His account of the vision is given in D'Israeli's "Curiosities of Literature." Dante is said, by some able critics, to have been indebted for the leading ideas of his "Inferno," to "the vision of Alberico," and similar works, common in the middle ages, and claimed as having been uttered by Spirits through highly exalted students, monks, and recluses. Take Spiritualism and chivalry from the middle ages, and there is but a sorry skeleton left.

THE MEMORIAL.—Several persons to whom we forwarded the Memorial in circular form, have signed it themselves, and returned it to this office, apparently under the impression that this was all that we desired. It should be observed, that we did not send the Memorial in said form to all our subscribers, and we also desire to say to all who did so receive it, that we desire them to circulate the same among their friends, and the community at large. Obtain the names of all who will sign the paper, whatever may be their peculiar views of the phenomena to which it relates.

"SPIRITUALISM."—We have recovered from the temporary inconvenience occasioned by the late fire which occurred in the establishment of Messrs. Putney and Russell, and can now supply all orders for Edmonds and Dexter's Spiritualism at the shortest notice.

"ANCIENT CHRISTIAN SPIRITUALISM."—The article by Mr. Fishbough, bearing this title, which we published in our last week's issue, should have been credited to the *New Era*. The indication of its source was unintentionally omitted in the haste with which our proof was read. Our readers will find in that article a complete refutation of the assumption of the modern Church, that spiritual manifestations ceased with the apostolic age.

LECTURES ON SPIRITUALISM.

BY JUDGE EDMONDS AND DR. DEXTER.

These gentlemen have been importuned to lecture in so many places—their invitations now including almost every prominent place between St. Louis, in Missouri, and Bangor, in Maine—that we have supposed it would be acceptable to the friends to learn their intended movements. To some extent we can give the information.

On the 22d of January they lecture in Boston.

On the 24th " " " Worcester, Mass.

On the 31st " " " at Utica, N. Y.

On the 1st of February " " " at Dunkirk, "

On the 2d " " " at Cleveland, Ohio.

On the 3d " " " at Columbus, "

On the 6th, 6th, 7th, " " " at Cincinnati, "

On the 11th, 12th, 13th, " " " at St. Louis, Missouri.

At Cincinnati and St. Louis they will arrange in reference to visiting other places in the West.

Let all moral people duly encourage moral plays, and the low and degrading representations, from which many of our theaters have too long derived their life, would soon grow unpopular and cease to be.

FACTS AND REMARKS.

GOOD TESTS.—We have received from Dr. Dexter, of this city, the following facts which were recently developed in his presence, at a circle in Springfield, Mass. A Dr. Haskell, of Rockford, Ill., a conscientious member of a Baptist church, and who had come to the East principally for the purpose of investigating the alleged spiritual phenomena, was present at the circle. Dr. H. was strongly desirous to receive a communication from the clergyman of whose church he was a member, and who had died some time ago. After seating himself in the circle, one of the mediums became entranced, went to him, and said that she was requested by the Spirit of a clergyman, whose name was Whitman, to speak with him. The Spirit then, using her vocal organs, went on to describe the disease of which he died, and spoke of his connection with the Church, and his personal relations with Dr. Haskell. He spoke also of his own family, alluding particularly to his two sons, and certain startling peculiarities in their characters. He moreover said that he sent a message to Dr. Haskell once before from a circle, through a gentleman of the name of Horsman. The Spirit of the clergyman then apparently receded, and the medium came under a totally different influence, and said to the doctor, "Do you know 'Bel Horsman'?" "Yes," said the doctor, "I know her very well." "I should think you might know me," said the Spirit, "for you attended me in my last sickness." The Spirit then went on with a lengthy and familiar conversation with the doctor, in the course of which she incidentally mentioned the names of aunts, uncles, parents, grandparents, and a variety of other relations, and alluded to many facts in her early life well known to the doctor. The latter acknowledged that the name of the clergyman and others that were mentioned during this interview were correctly given, and that the facts and circumstances to which allusion was made were correctly represented. Considering that the doctor was a total stranger to the medium, and that he had given no external clue to the names and circumstances which were thus correctly mentioned, the tests, we think, may be considered as eminently convincing.

SPIRITUAL CONFERENCE OF JAN. 12.—The Spiritual Conference at this office (No. 300 Broadway), on Thursday evening of last week, was addressed by Messrs. Partridge, Young, Waters (of Troy), Brittan, Fishbough, and others. The evening was spent mostly in the relation of facts, of which there were several stated that were more marvelous, if possible, than any others which have yet occurred in the history of this modern spiritual unfolding. Those stated by Mr. Waters were specially remarkable, showing, as they did, an almost instantaneous correspondence, by means of the action of one Spirit, between mediums on opposite sides of the Atlantic. Discourses were dictated, through a medium, on one side of the Atlantic, and immediately duplicated on the opposite side through another medium; and on afterward being compared, they were found identical. But what is most marvelous of all, and would be utterly incredible if it did not rest upon a veritable testimony that crushes skepticism by main force, is the fact that a ribbon with an inscription written upon it, addressed to a medium in this country, suddenly and mysteriously disappeared from a circle in England, and a ribbon of exactly the same appearance, and bearing the same inscription, was on the same day and hour found lying across the forehead of the medium to whom it was addressed in this country, while the latter medium was in a trance. At the same time the latter medium's penknife mysteriously disappeared, and an exactly similar knife was found in the hat of a person in the circle in England, in which hat the missing ribbon had been deposited. A more detailed account of this affair will probably be given in our next week's issue.

THE SPIRITS IN LOUISVILLE.—A gentleman writes us from Louisville, Ky., that a Mr. R.—W.— (we are requested not to give the name in full), stopping one night about five miles from that city, and retiring to bed late, was disturbed by a mysterious and invisible power which suddenly moved his bed across the room. He sprang to the floor in great consternation, and immediately the bed moved back again to its place. He alarmed the family, and the room was searched, when it was found that his clothes and the chairs belonging to the apartment had disappeared, and these were afterward all found deposited upon the top of a little hill near the house. Before going to bed, the gentleman had taken the precaution to securely lock the doors; and all investigation now failed to discover any mundane cause for this strange transaction. Matters being readjusted, the gentleman again retired to bed, leaving a heavy burning on the mantelpiece, in order that he might detect any trickery, should such be attempted to be practiced upon him. Soon, however, the light became extinct without any visible cause, and then suddenly the previous motion of his bed was repeated, but with more violence than before. The family was again alarmed, and the room was again searched, but to no purpose. The landlady then locked the door of his room, and kept the key, and the gentleman again retired, but not to sleep; and in the course of the night his mattress was suddenly jerked from under him by the same power, or an equally mysterious one, which produced the previous disturbances. The gentleman was exceedingly alarmed, and strongly accused his Satanic Majesty of being the author of the mischief!

A SPIRIT ERRAND.—Dr. Dexter relates to us the following: When he and his son George, in company with Judge Edmonds, were at Springfield, Mass., on Sunday, the 8th inst., he took out his watch in the afternoon, and, observing that it was half-past four o'clock, remarked that their circle was at that moment in session in New York. Dr. D. being a medium, his son called, through him, for an attending Spirit named "Lizzie," and asked her to go to New York and see what they were doing at the circle. At that moment, as they afterward ascertained by comparing the words, "Lizzie, George's friend," were written out by the hand of the medium at the circle in New York; and then presently the words, "Send for George," were written through the medium, apparently by the son's Spirit. The members of the circle were at a loss to understand what it could mean; but when, on the return of Dr. D. to New York, the circumstance was mentioned to him, he readily explained the last sentence by saying that there was a mistake in its wording, the Spirit having evidently intended to write, "Sent by George." The mistake probably occurred in consequence of the indisposition of the medium, which rendered her less impressive than usual; but the strong fact in the case is the coincidence between the time of sending the Spirit and the announcement of its name in the circle to which it was sent—a coincidence which can scarcely be supposed to have been the result of chance.

MYSTERIOUS WRITING.—The following fact we also give on the authority of Dr. Dexter: During the recent lecturing visit of himself and Judge Edmonds at Springfield, Mass., there were a couple of gentlemen who accompanied the lectures with vocal music. At the close of one of the lectures, Dr. D. stepped upon the stand to thank them for their excellent performances, when he observed one of them rolling up a sheet of music, the back of which was perfectly blank. They afterward informed him that as they were going home that sheet of music became unrolled, and when one of them (who was carrying it in his hand) proceeded to roll it up again, he found a number of mysterious characters written upon the back of it, and directly under them was an apparent translation written in plain English. The sentence contained a pertinent allusion to a matter concerning which the gentleman had been cogitating for a long time. The gentlemen positively declare that there was no writing upon the back of the sheet when they first rolled it up, and that the sheet did not pass from their hands until after the writing was discovered. They are well known and universally respected in Springfield, and their testimony would be implicitly received by all their acquaintances.

LOCK PICKED BY SPIRITS.—Some three weeks ago we published the fact that a compound permutation lock, which, if one attempted to open by guess, he would have several thousand chances of failure where he would have one of success, was in eight different instances opened at the first trial, and without a failure, by directions given by Spirits. We perceive that our paragraph announcing this fact has been copied by a considerable number of our contemporaries, as though the evidence of superior intelligence which it presents were deemed of a more than ordinarily interesting character. We have now to announce that since the publication of our first paragraph the same feat has been performed by Spirits in a large number of instances, and that the experiment has become quite a common thing in some circles in Williamsburg, where it originated. A single trial of this kind we should deem sufficiently remarkable; but the number of instances which have occurred would seem enough to entirely overwhelm all skepticism.

JUDGE EDMONDS.—Judge Edmonds lost his renunciation because he believes in spiritual communications now; if he had only believed in them two or three thousand years ago, no one would have objected. It is not that his belief is bad, but it is a little out of season.—Nichols' Journal.

NEW YORK CONFERENCE OF SPIRITUALISTS.

Reported Photographically by T. J. Elliawood.

On Tuesday evening, January 10th, the Conference convened at the usual hour in Dadworth's Hall, No. 806 Broadway.

Dr. GRAY, who first occupied the stand, alluded to some dissertations concerning theosophy, made at the previous meeting, which he considered foreign to the object for which the Hall was procured, and for which the Conferences are held; and foreign to the subject of Spiritualism, which the audience desire and expect to hear discussed. One person has as good a right to fix his mind on any subject as another, and Dr. Gray did not wish to deprive any one of that privilege; but he wished to impress upon the minds of those present that the original design of the Conferences was to present facts directly bearing upon the great question, "Do those who have left the earth-sphere communicate with men on earth?" It was his judgment that this subject should have the precedence of ever thing else. He was determined that no man or Spirit should be restricted by his opinion, except one—Dr. Gray.

ISAAC C. PRAY was also in favor of having those who occupy the time of the Conference confine themselves to facts rather than to theories. It is impossible for every one to receive the same class of manifestations that his neighbors do; and it appeared to the speaker that it is only according to the receptivity of each individual that he can receive certain kinds of manifestations. He would be obliged, he said, in relating what he had seen, to ask the audience to give him credit for having his eyes open, and his senses about him; and he would also ask them to believe that he was not psychologized, because the kind of manifestations of which he was about to speak were not of an ordinary character, yet he could cite several witnesses who would corroborate his statements. Such manifestations were not new to him, though they were to some of the parties present on the occasions to which he should refer.

While walking up Broadway, a few days ago, the speaker met a gentleman of some distinction—a medium—who was here on a visit from a neighboring city. He was accompanied by a friend; and, after the usual salutations, he invited the speaker to meet him the next morning, at a place specified, where another medium would be present. The gentleman's friend objected to having the invitation extended until the Spirits had been consulted. The Spirits were consulted a few moments after their assent was obtained; but the friend still objected on the ground that the Spirit that gave its consent was an evil one. However, the matter was compromised, and he concluded to accept the invitation, provided he did not hear from the gentleman previous to the time appointed for the circle.

When the speaker arrived at the house where he was to meet this gentleman, he found the other medium there, as was expected; and after the members of the circle had seated themselves and commenced talking, the two mediums were thrown into a trance state. They appeared to be possessed by evil Spirits—Spirits that the speaker was very fond of talking with, for he was never afraid of any Spirits, either in or out of the form, and he did not believe any worse Spirits inhabit the Spirit-world than those we find in this world. The Spirit that controlled one of the mediums was a murderer, and the one that controlled the other was a forger. The former seized the latter by the throat, and soon the face of the one attacked became black. The person who believed in evil Spirits was frightened, fearing that the results might prove disastrous; but the speaker told him to "keep cool," that nothing serious would take place. It was an impressive picture of moral depravity. They rolled upon the floor, and while grasping with each other they laughed heartily, and laughed precisely alike. A lady, who was a skeptic, but a partial medium, and was in sympathy with them, also laughed. Her husband, thinking her laughing was intended for ridicule, was considerably annoyed, as he desired her to believe. The persons present were directed to place chairs at the head and feet of each medium. One said, "Put his head on the chair," which was done, when the same one said, "Put his heels on another chair," which was also done. He lay there suspended on the two chairs for several minutes, and seemed as stiff as a stick of wood. It is impossible for any circus performer or clown to enact such a feat. This medium said, "Put his head and heels on a couple of chairs," referring to the other who was entranced. It was done, and that one rolled and turned on his neck and heels like a turkey on a spit. One of the mediums finally fell upon the floor, and requested each one to raise him. The several gentlemen present successively made the attempt to raise his head from the floor, but found it impossible. The husband of the lady present during the opportunity was a good one for convincing her, and he said to her, "I think you have found something now that will teach you to show some respect for these things." She put her hand under the medium's head, and it rose into the air, as though it were as light as a feather; so she was not convinced by that means. The speaker said he supposed it would not do for all to be convinced by the same means. The other medium then seemed to be possessed by the late Tyrone Power, who spoke with his usual brogue, and then showed how he was imitated by Mr. John Brougham, whom he mimicked admirably. He next purported to be Dr. Valentine; then came Booth, and many of the principal deceased actors of our time. It should be borne in mind that persons were imitated that the medium never saw. He was a stranger in this country, and knew neither Booth, Dr. Valentine, nor the others whom he personated.

In the evening, the Spirit of Bengough, the scenic artist, addressed a gentleman present, who said he was sure it was Bengough. One of the evil Spirits alluded to had presented his portrait to the circle, and affixed it to a cover of a book. This was done while the book was locked up in a desk. One of the gentlemen present at the time heard a knock at the front door an hour before the meeting of the circle, and requested his daughter to go and open it. She was slow in answering the door, and a boy brought up stairs a letter, and said that a man with a patch over his eye wished it to be delivered to this gentleman immediately, as he knew he was at home. The description answered to that of the portrait. It was an invitation for that gentleman to attend the circle in the evening.

Both mediums were present and sat about ten feet apart, at each end of a long table. The speaker, who was sitting by, saw two lemons drop from the air upon the table. Inquiries were made as to where they could have come from, when the lady of the house said she had placed them in a little basket on the mantelpiece, and immediately the basket descended upon the table. While the company were discoursing upon these singular phenomena, a loud knock was heard at the door, and a little girl left the room, and who brought a letter addressed "To the Gentlemen of the Circle." The envelope was removed and thrown upon the table with the seal upward. A lady took it up, and over the subscription was the well-known portrait of the murderer alluded to—permanently, though instantaneously, fixed in water colors.

A few moments afterward the Spirits called for paper, and a boy brought half a sheet, on which was a receipt for twenty-eight dollars; and the medium commenced to tear off a piece, and tore into the paper about an inch, when the gentleman of the house requested him not to tear it. The medium then took a pen with no ink, wrote twenty-five or thirty lines on the back of it, folded it up, and placed it under the waistcoat of the gentleman, and told him to keep it. Soon the Spirits wrote, "Where is that paper?" The gentleman replied, "I have it," but on examination found that he had not. It was seen upon the floor, and when it was opened there was the entire letter written in ink, and perfectly legible. The receipt was on the back side of it, and the speaker had not the least doubt that it was the identical paper that the boy brought. The medium possessed by the murderer went through a scene of robbing, gambling, dueling, and other vices, and those present could hear the rattling of the dice boxes. The older medium said he wanted air, and went into the entry and struck his head against the wall with considerable violence. The speaker then took him by the arms and led him into the yard, where he struck his head against the wall five times, and said, "I feel much better now." These evil Spirits do not often do much damage. It was evident to the speaker that on this occasion they were directed by something exceedingly intelligent and wise; for while he was unable to control some who were present, the Spirits were quite successful in their endeavors to quell their excitement. They would say, "Will the gentlemen please to be quiet, and not be alarmed!"

In some respects these demonstrations transcend any thing the speaker had ever seen; although he had been somewhat extensively favored with similar objects for investigation. We might theorize about these things, but we really know nothing. No man can have but one teacher—that is, himself. Each must learn by his own experience. The speaker narrated these things to prepare the minds of those who may be addressed by what appear to be evil Spirits. He thought that if we could escape the influence of the evil Spirits of this world, we need apprehend no danger from those of the spiritual spheres. Clergymen were rather excited by this subject, and were rather timorous. Some of them were ready to learn, and were profiting. One of them, who lost his wife recently, had had some singular manifestations in his house. His daughter had been alarmed by the presence of her mother—a slapping of hands, as it seemed, had taken place between the family portraits. The mother's daguerreotype had

been mysteriously moved from its place, and the China cups had been arranged to convey a meaning understood in part by the family. The clergyman is now investigating, and out of these apparently trivial matters will yet gain light and consolation. Lessons of value can be derived from these manifestations. Many a man thinks he has the whole truth—but no one has it. Each has his theory; but each should find out his own position and relations to the truth. There is a still small voice, which, if heeded, is full of manifestations. That will answer all questions, and open the higher degrees of the human soul.

G. C. SEWART, of Newark, New Jersey, next occupied the platform. He, too, was in favor of the idea that those who address the Conference should confine themselves to the question in hand. Said he, "If we meet for the investigation of Spiritualism, let that be our topic." He would consent to abide by that proposition, but he should ask the privilege of adopting his own mode of expressing his thoughts, and should claim the right of drawing his own conclusions, and he would not ask any one to believe as he did.

Mr. S. illustrated the position which the subject of Spiritualism at present assumes, in the following manner: Said he, "Here is a culprit—called a 'Spirit-rapper'—arraigned at the bar of public opinion. He is not treated with that fairness and justice that you would expect from an upright and righteous tribunal, where both sides of a case are allowed to be presented, but those who pronounce judgment against him, condemn him, with hearing but one side; on the principle that a certain judge who found it exceedingly difficult to pronounce his verdict when he had heard the argument of both sides of a case, could readily give his decision after hearing but one side." He said that the jury who are to decide this question were the people, and as it comprised every class of mind, a peculiar kind of testimony was required. That testimony our Spirit-friends have been attempting to give, adapting it to every grade of mind, from the mere sensualist who rejects every thing that does not appeal to his external senses, to the spiritually minded man, who possesses intuitive powers that enable him to perceive that which does not thus appeal to his outer senses. It is a common objection that spiritual manifestations are of a trivial character, and it is said that those who are connected with them are engaged in a trifling occupation, and that none but Spirits of a low order would condescend to move tables, and the like. Such manifestations would be trivial, if there was no design connected with them; but when we take into consideration the intelligence they manifest, they become a subject of vast importance.

The speaker said that, at the age of twenty-one, he was deeply imbued with the necessity of the advancement of his spiritual nature, and he knew of no way of proceeding, except by identifying himself with orthodoxy; but he thought he had now progressed beyond his brethren in the Church, and he could see the gross darkness which had gathered around them in consequence of their dead forms which are galvanized into an appearance of partial life. Formerly he could not find that which would satisfy his spiritual nature. He went on searching for evidence that he would live onward forever, but never found an inward satisfaction of the fact, until he earnestly and sincerely entered into a thorough investigation of the subject of spiritual manifestations. For two years he retired from the active scenes of business life, and gave the subject his undivided attention, and had received much consolation therefrom. He thought those who investigate the phenomena should not confine themselves to one phase merely, but investigate it in all its bearings. The speaker, who is a medium, related an instance in which he was made the instrument, by which the Spirits answered a number of test questions propounded by a gentleman friend at the circle. The Spirit communicating was visible to the spiritual vision of the speaker, and answered satisfactorily with regard to the number and age of the members of the family to which the Spirit belonged. The interrogator asked, what purported to be his father, the disease which removed him from the earth, when the medium was caused to say "cramps," which was correct. While under the spiritual influence he described a Spirit, who he said was a drinking man while on earth, which was proved to be true by facts which afterward came to light.

The speaker once visited a circle where he was caused by the Spirit of a Methodist preacher to utter a sermon in the Methodist style; but the Spirit controlling him, preached a more progressive doctrine than is usually advocated by Methodist preachers. Sometimes he is caused to act the part of a statesman also. While at that circle he told the host that he saw his son. The speaker saw the Spirit sit on what appeared to be a chair, and rest his head on his hands. He imitated his position as nearly as possible. There were about a dozen persons present, and when he imitated the position of the son, there was a universal sobbing among them. They said that he had died with the consumption, and that he was almost constantly sitting in that position during the summer previous to his death. Mr. S. said he could bring the most reliable evidence of these facts. He also related an instance in which he had detected disease in an apparently healthy individual, and said that he could cite many similar cases. He thought the Spirits were now developing him as a healing medium. He thought that Spiritualism ought to be reduced to a practicality. Spirits had told him that their mission is to develop man's higher nature.

At a former meeting an objector opposed the doctrine of progression advocated by the speaker, on the ground that if that were true we should be compelled to venerate our ancestors—the toads and lizards; since that time the Spirits had given the speaker the following answer to the objection: "Venerate nothing but truth, whether concentrated in Deity or manifesting itself in man. If you insist upon venerating the ancestors of your present physical frame, you must venerate the swine's flesh on which you have feasted, as your father, and the toads, lizards, and dwell on which they fed, as your grandfather, for the physical frame which you inherited from your human ancestors has long since returned to its native elements." Another objector had opposed the remarks of the speaker because he thought the knowledge of misery was necessary to the enjoyment of happiness. The speaker remarked that the objection was like a certain kind of medicine coated with sugar to make it palatable—a false notion covered up with the truth—which, carried out to its legitimate results, would call for and tolerate every species of villainy and oppression and misery that man had ever inflicted upon his fellows. This position of the opposer was controverted by the fact, that man ever looked back to periods of intense anguish with a thrill of horror at the bare recollection of them. If happiness be enhanced in the Spirit-world in proportion to the amount of suffering here, then every tyrant is a public benefactor, and the men to whose memory we should erect our monument are those who have rioted in the blood and tears and groans of the unfortunate, as we call them, of the human race. The personal devil of the sects and parties, instead of being the enemy of the saints was their best friend, deserved from them the highest honors, and would eternally bear the credit of exalting them to their highest pinnacle of enjoyment, and of making it possible for them to realize a happiness that, to the whole human family, would have been impossible and unknown had he not persuaded them to eat that fruit forbidden by God, thus conferring on them the blessings that God had in vain endeavored to deprive them of. And, on the other hand, God, Jesus, the Apostles, and all good men who have been laboring to soften the asperities of our lives and lead us into the paths of virtue, happiness, and peace, have been warring against our best interests and future prospects, endeavoring to blight our fondest anticipations, and consign us to an eternity of imbecilities, because they succeeded in mitigating some of our sufferings here, and saving us from the depths of pollution to which we were rapidly tending. The speaker was free to admit that there was a truth about the objection, but not in any proposition that would militate against the most rapid progression and development of the human family. The truth that was embodied in the objection the speaker reserved for the subject of his remarks on some future occasion.

A stranger took the platform and departed from the immediate purpose of the Conference by introducing some views on the question of Woman's Rights. The speaker was understood to draw his main argument in favor of his opinions from the Scriptural statement, that the tree of knowledge was first known to woman, although he made no attempt to establish his premises. CHARLES PARTRIDGE arose to express his assent to what Dr. Gray had said respecting the objects for which the Conference was organized, which was to interchange opinions on the subject of modern Spiritualism. He wished to have people understand that its design was not to discuss "Woman's Rights," abolitionism, sociology, or the isms of Christianity. The object was neither to tear down nor to build up sectarianism, whether it be called Orthodox, Universalism, or Deism. He hoped every speaker would respect the feelings of the audience, and confine themselves to the discussion of the subject which they assemble to hear canvassed. Said he, "If we wish to meet for other purposes, let us notify the public to that effect, that they may not come here and go away disappointed." He attributed the thinness of the audience to the fact that some of those who have spoken at these Conferences have not adhered to the subject which it is well known it was contemplated to consider. Some had invited friends to attend with the expectation that interesting facts would be related, but had been disappointed by speakers diverting from the subject, and converting the meeting into a debate, hav-

ing little or no bearing on Spiritualism; and these invited friends were led to ask, "Is this what you call Spiritualism?"

Here the speaker was applauded, when he said, "I beg you, friends, that if I do say something clever, you will be silent. I fear that your demonstrations of approbation are but the prophesy that you will hiss me down at some future time." The speaker was in favor of great liberality, but he wished to have those who avail themselves of it respect the objects of the meetings, and confine their remarks to the subject under consideration.

Dr. HALLOCK prefaced his remarks by stating that it has been said that the turtle is a low order of intellectuality, and if you place an obstacle before him he will try to crawl over it from morning till night, instead of going around it.

It seemed to the speaker that men sometimes imitate this illustrious exemplar. We do it, he observed, when we attempt to oppose fact by theory. He thought it the true way to make room in our theories for facts. He considered that if a man occupies the time of the Conference, and wears the audience by theorizing against facts which are undeniable, it is not only the misfortune of those who are compelled to listen to him, but he who takes that course stands in his own light, and must stand there, like the turtle, and climb so long as he persists. He thought the great difficulty that has always been in the path of progress is, that the opinions of men must be true, notwithstanding the facts to the contrary. It seemed to him that if a man really desires to advance and build up truth, he must put down error by fact. If he can show that what is called fact is not fact, then he has accomplished his object. The speaker then related a circumstance that occurred at Mr. Conklin's room while he was there.

It was proposed by persons at the circle to ask if their Spirit-friends were present that they would signify it by responding to their names when pointed out. The speaker wrote the name of some Spirit on each of ten or twelve slips of paper, and mixed them up in such a manner that he himself was unable to point out the one on which any particular name was written; and then requested that if any of his Spirit-friends whose name was on any of the papers was present, it would designate on which one as it should be pointed to. He commenced removing the pieces of paper, and had removed several before any response came; but finally he removed one which was responded to. He then asked the Spirit to spell the name on that paper by the use of the alphabet, when the following was spelled out, "My dear brother, permit me to welcome you—Elizabeth." He asked if Elizabeth was the name on the paper; and the Spirit affirmed that it was. On unfolding it he found the name Elizabeth there written. The same result was obtained with reference to several of the papers. When he pointed to one, the following sentence was spelled by means of the alphabet: "My dear Brother—It is not for the glorification of any idle curiosity that I spell the name—David." Again he prepared a number of slips of paper as before. As he was passing them over he came to two pieces which the Spirits declared contained two names of which he was thinking. They refused to spell them out, so the speaker, before unfolding the paper, told the persons sitting by that the names of which he was thinking were Nicholas and Emily. When the papers were examined they were found to have these names—Nicholas and Emily—on them.

Said the speaker, "The way to prove spiritual manifestations to be false is to show how these things can be done, and not to manufacture some ingenious theory in opposition to Spiritualism, regardless of the numerous facts in the case." He said that he might relate many facts, but he thought the one he had given would furnish those who desire to prove the matter to be all a hoax, a text on which to begin. Said he, "This is a matter well worthy the serious consideration of its enemies as well as its friends; for it is either the most stupendous truth, or the most sweeping error that ever man had to grapple with. If it can be shown that it is a delusion, that the living experience of this age has been grappling with a mere phantom, let some future historian picture the result. It needs no prophetic eye to scan that result; for if Spiritualism falls, with it goes down not merely the new-born hope of the present, but all the cherished hopes which the faith of the past has kindled in the soul. But if it be what we feel that we know it is, how beautifully it comes to substantiate the experience of our fellow-beings who have lived before us! How lovingly their characters loom up amid the fog of doubt which has so long hung like a dark cloud over the past! How it clears away the mysteries of our own experience, and how their experience coincides with ours!"

ABOUT THAT "SIGN IN THE HEAVENS."

In consequence of the crowded state of our columns, we are obliged to omit the larger portion of Dr. Autery's letter (in which he expresses the fullest belief in the spiritual manifestations), and give only that portion which specifically relates to the "SIGN IN THE HEAVENS," which was the subject of Mr. Pace's communication, published in the TELEGRAPH some months ago. The phenomena in question, it will be remembered, consisted of most extraordinary sights and sounds which were seen and heard in the atmosphere by four families in Tennessee, one evening last summer.—Ed.

COMO, HENRY Co., TENN., Nov. 27, 1853.

BROS. EDITORS:

Below is a communication from a widely known and much respected physician of Carroll Co., Tenn. After reading the account of that strange phenomenon "in the heavens," given by brother Pace, of this State, I resolved to write to Dr. Autery on this and kindred subjects (as he was well known by many of our citizens, his influence with them was too good to lose), and the following is the answer.

J. W. KILLGORE.

CHRISTMASVILLE, TENN., Nov. 17, 1853.

DEAR BROTHER:

I address you as brother from the evidence you have furnished me, in your letter of the 5th, that you have received the glorious light of Zion, that friend of humanity and herald from the heavenly worlds which is to bring glad tidings of peace to a sin-polluted and priest-ridden people.

The phenomenon that you alluded to in your letter was not published in full, and to tell you all about it would consume several pages; so I will have to give you the language used by the spectator to me—"That it was utterly impossible to give any thing like a faint description of what occurred." Four families witnessed the scene, and seem to agree in all the essential particulars. Much excitement existed in the immediate vicinity of Parson Perkins', but a few miles off, and among other denominations, they seem disposed to turn the whole matter into ridicule, as the ignorant always do every thing that they can not understand. We succeeded in finding a medium in the vicinity, and asked the spirit to show us the Scripture that would explain the thing, which it did by opening the Bible at the 19th chapter of Revelations, where a part is in the words of John, though it seems that they saw much more than is found in that chapter. By reading the 19th chapter, and the first six verses of the 20th, you will obtain a pretty correct idea of what it all means. That it is the beginning of the resurrection of those that are to reign with Christ a thousand years, I entertain but little doubt.

Yours, very truly, JOHN AUTERY.

CONFERENCE MEETINGS.—The regular public session of the New York Conference of Spiritualists occurs on Tuesday evening, at Dadworth's Hall, 806 Broadway, as will be perceived by reference to the weekly report of its deliberations.

THE CONFERENCE at our Rooms, 806 Broadway, is on Thursday evening of each week, and is open and free to all orderly persons, whether believers or skeptics. These meetings are designed to be familiar, and those who are seeking for information, all who are troubled with difficulties, and any who have objections to offer will be respectfully treated.

Dr. L. S. PARMLEY, of this city, known as a practical dentist, will visit families and give professional advice without charge, wherever such services may be required on such terms. Our friend entertains the opinion that disease to a fearful extent is occasioned by decayed teeth and the filthy condition of the mouth, and he assigns as good reasons for insisting on "the removal of the deposits" as any friend of the constitution can reasonably require. Dr. Parmley appears to be actuated by humane and disinterested motives.

THE LADIES' SOCIAL ENTERTAINMENT referred to in our last number, has been postponed to the 28th January, in consequence of the postponement to the 21st of another Concert in which Mrs. Bostwick was to sing. A varied and most attractive bill is to be presented, and Dr. Abbott has kindly offered to open his Museum of Egyptian Antiquities on that evening only, to the audience.

MESSAGES FROM THE SPIRITS.

ANGEL WHISPERS.

BY S. M. PETERS.

From what we have heard respecting Mr. Peters, we feel authorized to infer that the following beautiful lines were dictated by his angel-mother.—Ed.

I left you when you needed most
A mother's fostering care;
And though you long have deemed me lost,
I oft am with you there;
I watch my children everywhere,
Through all their earthly lot;
For them I breathe a mother's prayer,
And yet they know it not.

All of them are my children now—
Not one can I forget;
I visit all, but only thou
Hast heard my whisperings yet;
I followed you through glen and grove,
And long your heart I stirred;
Aye, long and anxiously I strove,
Before my voice was heard.

When spring returned on balmy wings,
And gentle south winds blew,
I followed all your wanderings,
Where early wild flowers grew;
Of white star-flowers and violets blue
You wrote, in measured line,
In hope and doubt, before you knew
Those woven words were mine.

The joys of childhood's happy hours,
The trials of your youth,
Your lessons from the birds and flowers,
Soon paved the way to truth;
Hearts that are marked with pencilings
Of sunset and of shade,
Will learn to love the smallest things
Our Father, God, has made.

If any thing prepares the heart
For tidings from above—
That bids the last dark doubt depart—
It is the law of Love.
That law is written on the mind,
And points to Spirit-birth;
That law is found wherever we find
The beautiful of earth.

Your world is beautiful, my son;
Its fields and woods are gay;
I prize their beauties, every one;
Ere I was called away;
But oh! they never can compare
With those around me here,
For Spirit-blossoms, rich and rare,
Are blooming all the year.

WEST TRGY, Dec. 10, 1853.

ORDER FOR JUDGE EDMONDS' BOOK.

The following curious order for a copy of "Spiritualism, by Judge Edmonds and Dr. Dexter," was received a few days since. It purports to have been written by a Spirit in J. Koon's Spirit-room, in Athens Co., Ohio. What we publish is but an extract from a lengthy communication in the same vein. The Spirit, perhaps, may perceive that our columns are crowded at present and so excuse the suppression of the unpublished portions of this specimen of his poetic capabilities.—Ed.

MILFIELD, DOVER, ATHENS Co., O., Dec., 30, 1853.

MESSRS. PARTRIDGE AND BRITTAN:

Dear Sirs—

Send along Judge Edmonds' book
To one who seeks for light,
For we are told it's like a brook
Whose water clears one's sight.
The popular waters here appear
To flow from muddy pools;
Their murmuring rills are heard to sneer,
And call us Spirit-fools;
Their fishes, too, as we pass by,
Appeal to take alarm,
As if afraid we would espy
The secret of their charm.
The mist that rises from those streams
Has quite a sulphurous smell;
Their clouds obscure the brilliant rays
That over them do dwell.

There is one living fountain here,
That lately has appeared;
Its water seems all souls to cheer,
Whose minds were sickly reared.
The softening and the balmy dew
Give tone to every flower
That grows around this fount profuse,
Amidst our fragrant bower.

Now when we get Judge Edmonds' book,
Among the pearl treasures there,
We, from aloft, can then o'erlook
Their fogs and clouds with pleasure rare;
We'll send the money free of charge,
For book and post expenses;
Please send it on—no odds how large
May be its own incentives—
And forward it to my address;
Be sure that you ename
My name in terms that will express,
One Daniel Your McDaniel.

THE CRISIS IN THE OLD WORLD.

The following communication was handed to us by a gentleman well known in this community, and his name is at the disposal of any of our readers. It was spoken at a small private circle, in Washington city, on the 28th December last, through Abraham P. Pierce, a Spirit-medium, and reported photographically by Mr. Parkhurst, reporter in the United States Senate.

Look at yon battle-field! It is a struggle for religion, and it will be a desperate struggle. It will be a struggle that will cost many thousands their lives, but it will be a victorious one. Yes, the God of armies and of battle will be a guide for those who fight for their freedom against tyranny, against him who would grasp the kingdom and wrench it from them. They will receive an arm of might that will cause them to press on but more firmly. And they shall receive aid from other sources. Aid has been promised, and aid will be given them. France is now too deeply engaged to withdraw, and England can not stand and look on. She must come forth and lend her aid, or receive a check to her honor and her arms. 'Tis not now with England as it was in 1806 and 1812. She has got to stand firm and decided. She must lend her assistance to him who is struggling against that tyranny which he wishes to impose upon his neighbor. France must, and will assist those two powers combined in alliance to support the integrity of him whom that proud autocrat would grasp and level, that he might have yet more sway. His career is going to be checked. His armies have already received a check. His

honor is fast becoming dim; his luster will soon be gone, unless he yields—unless he comes to substantial terms, and then his honor and his dignity will of course receive an undoubted check, and such a one as he has not received for years. It is thus that he battles, hoping yet that something may occur in his favor—hoping that other powers may yet conflict and come over to his side. But far from it. Two powers nearest to him, which he has bought before with his gold, he can not now buy. They dare not go forth. But they would, did they think his armies would prosper; they would then go forth and aid him. But they are afraid of those who stand behind, afraid that they too would receive a check, and not only a check, but an entire overthrow. And Austria has been subjected before, but she is now completely ruined in her finances, and if she meddles, or aids him, she will receive a check she has never known before since her existence as a power. Prussia is ready to lend her aid, but she stands neutral for fear of the result. And why? Because there are others stronger, and she has no agents to back her up or stand by him. [Nicholas.] But there are two formidable powers combined in alliance to support the Sultan, and thus they fear the result. Were it not for that, they would at this moment yield to him and his wishes. Let Russia threaten British India, that will not mar her. They may threaten battle, but he has a foe in his rear which will interrupt and then compel him to retreat. He has foes already around him in the strongholds of the mountains, which will give him a severe lesson for his audacity. He threatens to take their homes from them, but he will receive such a check as will make him tremble. He already trembles, but he will tremble more before this conflict is over; because a mighty battle will yet be fought; a mighty, yes, a decisive one against him. There have already been several battles fought, and against the honor of his arms. He thought he could go on, conquering and to conquer, and that he could increase his territory and his power. But he has found at last a power weaker than himself—that was a people sustained by brave hearts—those who would fight for their country and their land until the blood of tyrants should run in streams. This is all his anxiety now. Soon will you hear of mighty battles which will make him tremble in his palace, and fear not only those whom he fights against, but his own subjects. There is already in his own house strife and discord. There is already slumbering that which will before long burst upon his head. He will find that he has treachery and enemies surrounding him, and when the moment comes they will thrust him from that power which he now holds.

WELLINGTON.

Dec. 28, 1853. (Night.)

THE DESTINY OF MAN.

R. E. GIBSON, MEDIUM.

Oh, mortal man! from whence and what art thou? To what and where tending? How art thou sustained? How animated, and how controlled? How and with what endowed? How elevated? How developed? How progressed? How seen? How felt? How known? How appreciated? How begun? How ended?

Pause, oh, man! Thou art but a speck in the universal whole of finite existences, themselves being infinite, inasmuch as they proceeded forth from the Infinite Eternal! All-comprehensive and stationary is the immutable Cause that comprehends all space, all time, and all eternity! Not a particle of the millions of organisms that comprise the multitude of rolling universes of universal life ever breathed itself into existence or grew out of nothing! Not a Spirit-emanation or flickering ray of mind light generated from a source without the Great Spirit—Spirit of universal Spirit! Neither can one particle of partied organism, or one flickering scintillation of mind-light, ever exist without the existence and presence of its Spirit-light, or Spirit-father. Neither can one single particle ever be converted to other than the Author of its being. Neither can it turn to ought but to its original self—its Author. Neither wander from its Source forevermore. Neither lose its connection with its Manufacturer. Neither pass out of existence. Neither become inoperative in its existence. But into its existence—its God—it will eternally progress and ascend!

Come into this inner life of life, oh mortal! and I will speak to thee of thy destiny. This, then, is thy destiny. To be permitted, perpetually and eternally, to rise into this higher life, through the Seraph Choir, the Archangel elevation, and Heavenly Hosts, till in the blaze of Godlike mind thou canst behold thyself but an inferior mite compared to the Great Eternity of Eternities—God; and perceive that this elevation is but a lower stage of successive serial steps into heights progressive and never-ending, and continually increasing in splendor as in height till lost in glory. No top appears to crown the summit, but a height unseen and unappreciable shadows back the impression that so such point exists! Oh, mortal! to this pointless point direct thy eager gaze, nor pause in thy flight, e'er hoping to attain it, for this is thy eternity!

Eternities of eternities, in one graded series of successive elevations, numberless and innumerable, are these, oh, mortal man! to enjoy—to live! Thou art now in one of these eternities! Thou ever hast been in eternity! Eternity ever was, and ever will be! Thou ever wast and ever wilt be! Eternity was from the beginning, and will be to the end! All things were from eternity! There is no beginning, no end! All is eternity; all is of eternity; all is in eternity! All ever will be eternity! Eternity is but time continued! Time is but a portion of eternity, called by the earth-inhabitants in one of their stages of development, "life." This life is superior to former lives in other and lower states of development, but inferior to the higher, or next state of development.

Thus doth man onward proceed through these eternities, each opening into a higher one; thus ever living in eternity, and yet eternity unfulfilled! Thus coeval with eternity, or time, as it is called, was man! Not in his present structure—not in his present condition—but in an inferior state, and materialized by Spirit because a Spirit, and as a Spirit because destined to run parallel with the Great Spirit, onward, upward through these everlasting eternities, only to be ushered into another birth of successive eternities, and these but the precursors of eternities of eternities!

ABOUT ENTERING MY SPIRIT-HOME.

MESSRS. PARTRIDGE AND BRITTAN:

The following pleasant little sketch was communicated through a medium of my acquaintance:

When I left the earthly form I was most happy. All was bright and glorious about me. My former life seemed a dream; my new home appeared so bright that I could not understand how my former existence was endurable. My mind was occupied with sweet thoughts and feelings; my heavenly friends met me with smiles of love most sweet; the love of God shone brightly around me, and I felt that I was forever blest. My heart was filled with joy and praise.

When I had in a measure recovered from this trance of delight, I was sent to earth to see how my husband and children were doing under their great grief. I found them in deep affliction, and tried to console them, but they could not understand my efforts, so I was forced to leave them comfortless. I returned to my heavenly home and went to my employment. My first work was to set my thoughts in order. Soon I was summoned to meet my employer, who said that I must go and learn how to employ my time rightly. I was soon engaged in learning my first lesson, which was to keep my mind free from all mistakes into which I had fallen while on earth. You can not conceive how much curious thought was given me to consider when my mind was prepared. Much that was doubtful became clear under the light of my new home; much that was mentally dark became clear when my heavenly vision was cleared; much that was well understood in former years became invested with new interest, while truths wholly unknown to me while on earth were now unfolded to me in all their brilliant beauty. My mind was delighted with visions wholly new. You can not conceive of the glory which then met my gaze. Much formal thought seemed trivial when my mental vision was thus quickened. Then was I awakened to the dignity of life's calling, and oh how I longed to enter once more upon the glorious career of man! My mind was so enlarged that I could see a grandeur in earthly life even, that made it not only endurable, but exceedingly desirable.

R. E. W.

Interesting Miscellany.

S—, IN THE SPIRIT-WORLD.

We find the following beautiful plaint of an earth-soul, addressed to a departed Spirit, in the New Orleans *Daily Delta*. The poetry is exquisite. We are reminded of Poe in his happiest moods; but this effort by T. H. Howard is not only more human and rational, but it is more spiritual in a true sense. Mr. Howard is a Spiritualist, and is at present occupying a large space in the columns of the *Delta* with a series of interesting articles on the facts and principles of the New Era.—Ed.

I dwell with sorrow bent—
The sunlight came and went;
Through many a mournful day it came and went the same;
It seemed to me as dark
As shadows in the park,
Where fountains murmured sorrows, syllabing her name.
In the embowered walks,
Where, rilled by our talks,
The teasing silence slumbered in the azure air;
Where flowers of music spoke,
And melody could take
All forms of tenderness—these were no longer there.
Where dwell the ever-bright?
Whence comes the new delight
That exorcises the sorrow of the olden time?
Oh, God! what darkness clings
To human thoughts and things;
What dense obdurate walls shut out the Spirit-land.
The broad expanse hath shed
Like stars, its glorious dead—
They come like music-notes in cadences sublime;
They stand the unseen air,
Like jewels in the hair
Of Night, the Beauty, languishing in the embrace of Time.
I meet her now the same
As once she went and came,
Blending a thousand gems of radiance with the blue;
Just as she came and went,
Ere I, with sorrow bent,
Lingered along her paths, she hath returned anew.
From the Invisible
She twines me with a spell—
Pervades my soul as sunset doth the golden cloud;
And whatsoever light
I see, she maketh bright,
Seeming to me a glory risen from a shroud.
What murmurs from the Past,
Have ridden dark and fast,
Across the wasted meadows of my inner thought,
Where, from the wasted grounds,
Now spring melodious sounds,
Attuned to heavenly harmony, which she hath taught.
Swift—swift and far, are flying
The clouds, that late were lying
Along the arching sea that bends above the day;
Oh, aid me, friend and neighbor,
While, with my simple labor,
Far hence I drive the clouds that darken yet your way.
Oh, Love! do thou impart
That strength of mind and heart,
Which, though it seemeth weakness, God bestows on His;
Endow me with some little
Of power, however little,
To make each friend and brother know the God he is.

TABLE TURNING IN PARIS.

We some time ago copied from the *Tribune*, a curious account of revelations made to a circle in Paris, who were investigating the Spirit phenomena, by what purported to be a demon. Since then, we have learned enough of the case to make us regard it as a very remarkable one. An eminent Catholic clergyman of Paris, who was one of the investigating party, has communicated to the *Paris Univers*, a full account of the interview with the supposed demon; this account, copied in the *Courier des Etats Unis*, of this city, has been translated from that paper to the columns of Archbishop Hughes' organ, the *Freeman's Journal*, whose editor says of the communicant of the interview, that "his name (M. Gay) is perfectly well known and respected, not only by his own countrymen, but also by American Catholics who have lived any time in Paris." Here is his communication:

Paris, Oct. 21, 1853.

MR. EDITOR (OF THE "UNIVERS"):
It appears to me that it is my duty to publish the following facts of which I have recently been a witness. I will state them simply and without commentary. They are sufficiently clear in themselves, and were it not so, sufficient light would be thrown upon them by the daily increasing analogies cases.

On the 8th October, M. the Abbé Bertrand, cure of Herblay, in the diocese of Versailles, consented that the table-turning experiment should be made in his house. About twenty persons assembled at his house, and the customary circle was formed. In about ten minutes the table turned, in fifteen it answered questions by striking the floor with its feet. The replies were nearly all correct, and were all, without exception, conformable to the Catholic Faith.

A Spirit which had once lived upon earth was there; he told his name, his country, asked for our prayers, etc., the interrogatory enduring more than two hours. The affair was told to me by a relative of mine who had been present. This was an addition to so many others of which I had heard, but not one of which I had seen, that it was impossible to doubt it. The next Sunday I myself was at Herblay, which happens to be the residence of my family. Naturally enough, the scene of last Sunday was the topic of general discourse. I said what I thought of it, that I was perfectly convinced of the possible and common intervention of demons in ordinary affairs; that I had a great conscientious repugnance to assist at these experiments; that I did not wish to do so, but still, that if the occasion were to present itself naturally to me, I would perhaps consent to assist for once, not for my own sake, but for the sake of those to whom my testimony might be of service, besides that I would do my utmost to compel the demon to manifest himself, and to convince those present that my belief was as correct as it was previous to me.

I was then requested to beg M. the cure of Herblay, to make an experiment before me, and, after some moments of hesitation, I accepted. M. le Cure had the goodness to accede to my request, and the rendezvous was appointed for Sunday, after Vespers.

I promised to relate simply; I must keep nothing back. Vespers finished, I knelt before the altar, and showed unto God the purity and truth of my intention in this affair, and I besought Him either to permit no manifestations, or permitting them, that all should turn to the glory of Jesus Christ, and to the confusion of Satan. Then we went to the presbytery.

We were in all thirteen, the worthy Cure, a young Deacon, a friend of his, ten other most respectable persons, and myself. Six, among whom were the ecclesiastics, formed with their hands a continuous chain upon the surface of a table, a common center table, about a yard in diameter, with three massive feet upon castors. Half an hour passed without any movement, despite of the ardent desire and reiterated injunctions of the operators. At the expiration of this time, however, the table turned to the right or left, according to the will of the performers. It was interrogated, and rejoined to answer by striking against the floor with its feet, once for "yes," twice for "no," and for letters, a number of strokes corresponding to the number of the letter named in the alphabet. A half hour passed

without any result. They told it to signify its willingness to reply by turning. It appeared to accede, for it turned, but it obstinately refused to strike with its feet for two whole hours.

I have said "it." I should have said "he." I already knew the moving power, and the others were soon to learn it.

The performers were fatigued, despite the forced pleasantries which some of them addressed to the table, despite the laughter that the obstinate persistence of the performers called forth. At length the performers, wearied, rose; but before he lifted his hands, one of them said in a loud sort of voice, "Art thou an evil Spirit?" At once the table rose beneath the hands of this one person to the height of five or six inches, and struck one strong blow upon the floor.

It was natural to follow this up. Every one resumed his place. "Tell us," said the person last mentioned, "tell us the Christian name of the Abbé Gay?" At once the table struck three blows for C; again eight for H. My name is Charles, and I begged them to stop there, requesting M. le Cure to interrogate the Spirit in Latin. "Loquerere Latine?" asked M. Bertrand. No answer. "Do you speak Latin?" The table struck once. Then again, "Quis es tu? Dic nobis nomen tuum." No answer. Then in French, "Who art thou? Tell us thy name." The table struck four times for D. "The second letter!" The table struck five times for E. It was easy to guess the rest, but they went on. Then the table appeared to be mad. One of the operators cried out, "It is mad!" It made a convulsive movement and rapped out M, and then O, and the N.

You can easily fancy the emotion caused by this terrible word Demon. I can not give you an idea of the effect produced by the repetition of the letters, and the mute awe which followed the final N. Faces grew pale, and a universal stupefaction took possession of all. I rose, and taking the blessed beads which I always carry about me, placed them upon the table. Then I said to the Cure, "Interrogate now, if you please!" "Can you still speak?" he asked. No answer, amid profound silence. I left the chapel. "And now you can speak?" he asked. The table rapped once. I replaced my beads. "Are you happy or unhappy?" asked the Cure; "if happy, rap once, if unhappy, twice." No answer. Again I lifted my beads, and the question was repeated, and the table rapped twice.

The trial became insupportable for many present and we stopped. But the whole affair was so conclusive that M. Bertrand, cure of Herblay, and myself, agreed immediately to draw up a minute report. It was written at once, signed by the thirteen persons present, and sent to the Lord Bishop of Versailles, in whose hands it will remain.

There, Mr. Editor, are the facts in their exact simplicity. They will be judged by every reader according to his individual opinions. Let philosophers explain this naturally if they can; for us, appointed guides in the way of truth and life, it is ours to give a fitting opportunity a practical decision. I speak as a witness. I have thought it my duty not to be silent. My conscience instigated me to publish this, and serious advice has decided me. If it shall prove good for one single soul, I shall feel glad that I have written it, and grateful to you, Mr. Editor, if you will publish it.

Receive, etc., CHARLES GAY,
Of the Clergy of Paris, and Honorary Canon of Limoges and Tulle.

THE GUILTY PHANTOM.

BY SIR WALTER SCOTT.

I can not forbear giving you an instance of a guilty formed phantom, which made considerable noise twenty years ago or more. I am, I think, tolerably correct in the details, though I lost the account of the trial. Jarvis Matcham—such, if I am not mistaken, was the name of my hero—was pay sergeant in a regiment where he was highly esteemed as a steady and accurate man, so that he was permitted the opportunity to embezzle a considerable part of the money lodged in his hands for the pay of the soldiers, bounty of recruits—then a large sum—and other charges which fell within his duty. He was summoned to join his regiment from a town where he had been on a recruiting service, and this, perhaps, under some shade of suspicion.

Matcham perceived that discovery was at hand, and would have deserted had it not been for the presence of a little drummer lad, who was the only one of his party to attend him. In the desperation of his crime, he resolved to murder the poor boy and make his escape; he meditated this wickedness the more readily, that the drummer, he thought, had been put up as a spy on him. He perpetrated his crime, and changing his dress, after the deed was done, made a walk across the country to an inn on the Portsmouth road, where he halted and went to bed, desiring to be called when the first Portsmouth coach came. The waiter summoned him accordingly, but long after remembered that when he shook the guest by the shoulder, his first words, as he awoke, were—"My God! I did not kill him!"

Matcham went to the seaport by the coach, and instantly entered as an able-bodied landsman or marine, I know not which. His sobriety and attention to duty gained the same good opinion of the officers in his new service which he enjoyed in the army. He was aloft for several years, and behaved remarkably well in some actions. At length the vessel came into Plymouth, was paid off, and some of the crew, among whom was Jarvis Matcham, were discharged as being too old for service. He and another seaman resolved to walk to town, and took the route by Salisbury. It was within two or three miles of this celebrated city that they were overtaken by a tempest so sudden, and accompanied with such vivid lightning, and thunder so dreadfully loud, that the obdurate conscience of the old sinner began to be awakened; he expressed more terror than seemed natural for one who was familiar with the war of the elements, and began to look and talk so wildly that his companion became aware that something more than usual was the matter.

At length Matcham complained to his sailor companion that the stones rose from the road and flew after him; he desired the man to walk on the other side of the highway, to see if they would follow him when he was alone. The sailor complied, and Matcham complained that the stones flew after him, but did not pursue the other. "But, what is worse," he added, "complaints by his companion, and whispering with a tone of mystery and fear, 'who is that little drummer boy, and what business has he to follow us so closely?' "I see no one," answered the seaman, infected by the superstition of his associate. "What! not see that little boy with the bloody pantaloons?" exclaimed the secret murderer, so much to the terror of his comrade that he conjured him, if he had any thing on his mind, to make a clear conscience, so far as his confession could do it. The criminal fetched a deep groan, and declared that he was unable longer to endure the life which he had led for years. He confessed the murder of the drummer, and then added, that as a considerable reward had been offered, he wished his comrade to deliver him up to the magistrates of Salisbury, as he would desire a shipmate to profit by his fate, which he was now convinced was inevitable.

Having overcome his friend's objection to this mode of proceeding, Jarvis Matcham was surrendered to justice accordingly, and made a full confession of guilt. But before the trial the love of life returned. The prisoner denied the confession, and pleaded not guilty. By this time, however, full evidence had been procured from another quarter. Witnesses appeared from his former regiment to prove his identity with the murderer and deserter, and the waiter remembered the ominous words which he had spoken when he awoke him to join the Portsmouth coach. Jarvis Matcham was found guilty, and executed. When his last chance for life was over, he returned to his confession, and with his dying breath avowed (and truly, as he thought) the vision on Salisbury Plain.

SINGULAR FACT.—Sir Edward Parry, the celebrated arctic navigator, recently said, speaking of the Polar Seas:

You can not imagine the changes that take place in the ice there. I have been myself sometimes beset for two or three days together by the ice in such a way that from the mast-head I could not see sufficient water to float a bottle in, and in twenty-four hours there was not a bit of ice to be seen—nobody could tell why—I can not tell why—and you might have sailed along as you may in your own river, as far as ice is concerned.

A REMARKABLE CASE OF PETRIFICATION.—About four years ago, says the *Wheeling Intelligencer*, the wife of a gentleman living in Nelson Co., Va., died, and was interred in the usual manner. Being a native of Wood County, Ky., she had requested, before her death, to be buried beside her kindred, and in the home of her childhood. From accident or delay her request was not complied with until quite recently, when, upon disinterment, her remains, they were found to be of the extraordinary weight of 550 pounds. At the time of her death she weighed but 110 pounds. The top of the coffin, which was still in a good state of preservation, was broken open, when her feet were found in a perfect state of petrification, the stone partaking the character of the hardest limestone formation in the locality of the grave. There is no doubt that the whole body is thus completely petrified.

USE OF THE RAPPERS.—In the opinion of some folks, nothing but evil is developed by the spiritual rappers and those who invoke them; but the *Springfield Republican* relates an incident, showing that the fear of the rappers has operated upon the nerves of one thief to such an extent as to induce him to make restitution of his ill-gotten gains. It appears that some week or ten days ago a pocket-book, containing \$250 in money and \$400 in notes, was stolen from the coat-pocket of a Mr. Hannum, while he was at work at the Holyoke Seminary, in South Hadley. Having suspicion of no particular person upon whom he could charge the theft, he resorted to the artifice of *allowing* a report to get into circulation that he had consulted an old crone in that city, who possessed the art of divination to such an extent that she could tell him where his pocket-book had gone, and identify the thief, and that she would visit South Hadley on a certain day for the purpose of doing so. Before the arrival of the day specified, the pocket book, with the contents all safe, was placed where the rightful owner could not fail to find it.—*Williamsburg (L. I.) Times*.

A RIVER FLOWING UNDER A CITY.—The Newark (N. J.) *Advertiser* states that some persons who were engaged in grading the streets of that city on Saturday last, while working at the corner of Norfolk street, between High and Summit, came upon a large hole, about twenty feet deep, two feet wide at the mouth, and seven at the bottom. A stream of water five feet deep running in a southeast direction was found at the bottom. The discovery has excited considerable curiosity in the vicinity.

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